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ABSTRACT

The Four Worlds Development Project is a service oriented, technical assistance project attached to the Faculty of Education at the University of Lethbridge and dedicated to the goal of eliminating alchohol and drug abuse in Canadian Native societies by the year 2000. With the guidance of native elders, spiritual leaders, and the best modern science has to offer about human development, the Project is prepared to work in partnership with native communities. This overview discusses the fundamental principles of existence, of human nature and purpose, and of human growth and well being upon which the Project is guided. The document outlines 19 contemporary research areas contributing to the promotion of wholistic human development. A section summarizes accomplishments in the development of a framework, process, content, and context for a comprehensive education plan. Another section outlines stop-gap measures that communities can initiate immediately to retard the rate of personal and social disintegration until the effects of the Project begin to be felt. Another section lists basic objectives of the first 5 years of the Four World Development Project. The document concludes with an invitation for native community participation. (NEC)

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DEDICATED TO THE GOAL

OF ELIMINATING ALCOHOL AND DRUG ABUSE

IN CANADIAN NATIVE SOCIETIES

BY THE YEAR 2000

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Four Worlds Development Project

Faculty of Education

The University of Lethbridge

Lethbridge, Alberta

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The Four Worlds Development Project is the result of many people's efforts and wisdom. Some were directly involved, others inspired us through their work in education and alcohol and drug abuse prevention.

Direction for this project was set at a conference held in Lethbridge, Alberta in December, 1982. Participants at the conference were native elders, spiritual leaders and professionals of various native communities in North America. Their contributions were framed by their deep commitment to native people and their own, often hard won, experience. To each of them we offer our deepest respect and appreciation.

Harold Belmont
Mark Belmont
Andy Black Water
Ed Calf Robe
Steve Courchene
Ricki Devlon
Tyrone Eagle Bear
Perry Fontaine
Leonard George
Cindy Ginnish
George Good Striker
Rufus Good Striker
Woodrow Good Striker
Ed Heavy Shields
Peter Heffernan
Lionel Kinunwa
Germaine Kinunwa
Phil Lane, Sr.
John Many Chiefs
Sandy Many Chiefs
Wilson Okeymaw
Lee Piper
Doreen Rabbit
Chuck Ross
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Rose Yellow Feet

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Introduction

The Problem

Just as a fever in the human body is a sign that the body is sick and is trying to purge itself of impurities, so the abuse of alcohol and drugs in native communities is a sure indication that something is terribly wrong in the spiritual, cultural, social and economic life of the entire community.

In Canada we now spend upwards of 500 million dollars a year[1] in attempting to alleviate the effects of alcohol and drug abuse in native communities. None of this money is spent in the hopes that the problem will go away. The actual elimination of alcohol and drug abuse among native people is unthinkable, is it not? It is a disease. It has penetrated nearly every native family in Canada. How can it be eliminated?.

Even if we happen to subscribe to the medical model of what solvent abuse among native people is, we must in all fairness admit that what we are doing about the problem is not working. In community after native community, the number of alcohol related deaths, and the number of alcohol related crimes is increasing. But perhaps the most heartrending are the statistics concerning the number of children who appear to have been permanently damaged mentally, emotionally, physically, and ultimately spiritually, because their mother drank during pregnancy, or because they were nurtured in a dehumanizing alcoholic environment. Preliminary estimates indicate that as many as half of all native children now in school may be victims of this phenomenon.

The implications of this statistic alone are staggering. Marilyn Van Bibber is a native woman and the past director of Health and Social Development Programs for the Council of Yukon Indians. She told the Toronto Globe and Mail:

> [2]We have a limited amount of time left in addressing the problem because we are going to . . . (be) a psychologically and physically inferior race. We are facing genocide.

Native Response

In December, 1982, a group of 40 native elders, spiritual leaders and professionals from across Canada gathered at the University of Lethbridge. Their task was to deliberate on the problem of alcohol and drug abuse in native communities. Two fundamental questions facing these deeply committed native leaders were:

1. "What are the root causes of native alcohol and drug abuse in our communities?", and

2. "What must be done to eliminate the problem?"

It was clear from the start that the elders knew the problem to its very core. They had lived it, suffered it, and seen their loved ones die of it. They were not in the least discouraged by the apparent hopelessness of the situation.

They were not to be disuaded, we contend, because they saw something that those of us who have studied the problem through the lens of the medical or disease

model of alcohol and drug abuse have not been able to see. They saw the essential capacity of human beings to develop; to individually and collectively re-create themselves in a new image.

Four key strategic principles emerged from this conference.

First, the heart of the problem lies within the native communities. The solution therefore, must come from within those same communities. Others may assist, but the native people must be subjects of the healing process, and they must direct that process themselves in their own way.

Second, the future is inseparably linked to the past. Native people must rediscover the life-preserving, life enhancing values of their own traditional culture. They must also come to understand the debilitating historical process they have undergone as a people. They must then rise up, united in a new vision of what human beings can become, and build a new future for their children that is based solidly on the values foundation of their own culture.

Third, in order for native people to be able to become competent directors of their own healing and development process in the latter quarter of this twentieth century, able to anticipate and respond creatively to hitherto unimagined futures, a GREAT LEARNING ENTERPRISE IS REQUIRED. This learning enterprise would have to systematically educate human beings from the time they are in their mother's womb until the time they pass out of this world.

Fourth, the well-being of the individual is inseparable from the integral health of the social and cultural context out of which that individual comes. Individual healing and the healing of the entire community must go hand in hand.

The conclusions reached by the elders and their collaborators in Lethbridge about how to address the root causes of alcohol and drug abuse in their own communities stands as eloquent testimony of the competence that the native community possesses to take charge of its own development process. Joseph Couture, formerly of the Department of Native Studies at Trent University, writes:

> [3]It is my experience that elders completely understand the nature and purpose of current community development technique. They consistently display a marked ability to compliment Western trained facilitators through the sharing of their own cultural and psychological insights and through the exhibition of sophisticated teaching and facilitating skills.

The conference in Lethbridge did not stop at the elucidation of a strategic framework for beginning to work on the native alcohol and drug abuse problem. Based on a native cultural understanding of universal principles of existence, conference participants probed deeply into many aspects of the problem. Most significantly, the elders and their collaborators began to describe a plan of action to eliminate alcohol and drug abuse from native communities.

The Four Worlds Development Project

The elders had called for a "great learning enterprise" that would "systematically educate human beings from the time they are in their mother's womb, until the time they pass out of this world". They had also stressed that a two-pronged effort was needed directed simultaneously toward the healing of individual native people and to the families and communities from which they come. This education and consequently development enterprise would have to be solidly grounded in a native cultural understanding of the nature and purpose of human existence, and the means of preserving and enhancing human well-being. It was clear from what the elders had said that the disintegrated approach generally being used in native communities across Canada to prevent alcohol and drug abuse has never worked. There are two basic dimensions of any sort of education effort (which is essentially what prevention work has been up until now). These dimensions are the content of what is presented, and the process of how it is presented.

The process of native alcohol and drug abuse prevention work has been sporadic, abstracted from life as it is normally lived, not appropriately timed to correspond with key events in the lives of the "targets" of the programs, and generally unresponsive to the reality that native alcohol and drug abuse is as much a social and cultural phenomenon as it is an individual "disorder".

The content of current programs has tended to be culturally inappropriate, preachy, and shallow in its grasp of the true nature of the phenomenon. It has tended to speak to the symptoms, that is drinking or drug abuse per se, and not to such issues as individual identity or spiritual, cultural, social, family, economic and political development.

Most fundamentally it has failed to promote a human development process in native communities that will eliminate the context, the root causes that give rise to native alcohol and drug abuse.

The Four Worlds Development Project was constituted as a means of carrying out the further developing the approach designed by the elders and their collaborators gathered in Lethbridge for the elimination of alcohol and drug abuse in native communities.

What is the Connection between
Health, Native Alcohol and Drug
Abuse, and the Four Worlds Project?

The Four Worlds Project has begun the "great learning enterprise" called for by the native elders and leaders. The long-term outcome of this effort will be the generation and promotion of the human development process in native communities.

At the heart of this strategy lies the conviction that human development is fundamentally a learning process. It unfolds from within a person or a people. What we are saying about alcohol and drug abuse in native communities is that, as native people learn to respond creatively and positively from within the framework of their own cultural system to the challenges of human development in this century, the root causes of alcohol and drug abuse will begin to disappear.

Health is the condition of optimum well-being. It has spiritual, cultural, social, economic, political, psycho-motor, cognitive, volitional and psychological dimensions.

But even if all is well in each of these distinct domains, they all must be balanced and integrated into the life of one person, one family, one community or one nation.

If I am to be "healthy", I must become a competent actor in every one of these areas and I must learn to balance and integrate them in my own life, as well as in interaction with my family and my community. This learning is what traditional native education was all about. From time immemorial, generation after generation of native people were helped to learn what they needed to know in order to survive in many different and sometimes extremely difficult environments.

Today the very survival of the native people is at stake. Entire generations have not learned and are not learning what they need to know in order to survive. Alcohol and drug abuse serve the superficially useful function of dulling the pain, of clouding our vision so that we need not be confronted in every dimension of our lives with the frightening truth that we have nearly forgotten how to survive in this land.

Where do we begin?

The elders were very clear on this point. We must begin with the children. We must center our energies on the raising up of a generation of healthy, vigorous, creative, courageous, virtuous people who are free from the burden of alcohol and drug abuse.

In order to do this, we must develop a curriculum (i.e. an educational plan and a process) that begins by educating young girls and boys before they are parents, that places great stress on learning during pregnancy (of the parents and of the child while

still in the womb of its mother), and that facilitates optimum human development in the formative years. The curriculum must also transform schools into COMMUNITY LEARNING CENTERS which are actually promoting learning for human development. Not only must the school program address the students per se, it must also reach out into the families, and into the economic and cultural life of the community. Its goal must be to promote well-being (i.e. health) in the spiritual, cultural, social, economic, political, psycho-motor, volitional, cognitive and psychological dimensions of the lives of the people it serves.

It is impossible for any enterprise to promote human well-being unless it has a clear VISION of what a human being is, and how a state of well-being comes about. It is this fundamental vision that has been missing from most health and education related efforts in native communities.

The Philosophy of the Four Worlds Project

The philosophy of the Four Worlds Project is essentially a contemporary rearticulation of universal principles common to all traditional native cultures. These principles deal with the nature of existence, the nature and purpose of human beings, and the means of preserving and enhancing the well-being of individuals as well as of communities.

We can do little more than offer summary statements accompanied by brief explanatory notes in the context of this brief overview.

The Four Worlds

The ancient symbol of the medicine wheel is found in some form in the graphic art of nearly every tribe in North and South America.

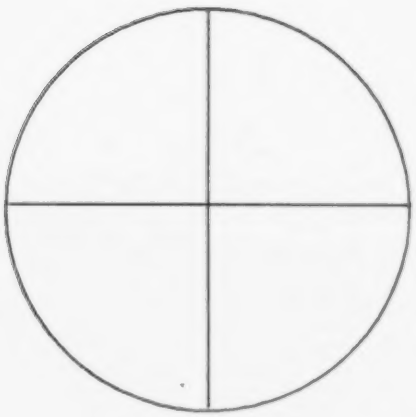


Figure 1

It is used as a metaphoric tool for explaining the various dimensions of human processes and their relationships with each other. There are four points on this circle, representing at different times the four directions (each symbolizing qualities of a complete human being); the white, yellow, black and red races of humanity; the four worlds of existence (the mineral, vegetable, animal and human worlds, all bound in the unity of spirit); the four environments with which human beings must interact (the physical environment, the human environment, the self and the unknown); the four dimensions of human potentiality (the physical, emotional, mental and spiritual dimensions, all converging at the intersection within us known as the human will); the four dimensions of human knowing (action, reflection, interpretation and understanding mediated at the intersection of these activities by the world-shaping power of belief and vision). There are of course, many more sets of four that fit within this analytical framework which we have not named, and indeed there are many that remain to be discovered. But it is easy to see that the medicine wheel has far-reaching explanatory powers.

At the basis of all Four Worlds thinking and acting in the promotion of human development lies the unceasing effort to bring the four worlds (in whichever dimension they are being expressed), into perfect balance within the developing individual and within his community.

The Source of First Principles

The elders and their collaborators gathered in Lethbridge called us to the task of articulating the fundamental principles of existence, of human nature and purpose, and of human growth and well-being.

What follows is a distillation of their statements, as well as of statements made by native elders and teachers throughout the ages and handed down through stories and sayings that are a part of the great wealth of knowledge contained in native oral traditions. It is important to note that many of these principles have been re-stated in various ways by great spiritual teachers and thinkers of many cultures and traditions. In the context of the Four Worlds Project we attempt to articulate them in ways that readily allow for their application in human development processes.[4]

First Principles

1. Wholeness. All things are interrelated. This connectedness derives from the reality that everything is a part of a single whole which is greater than the sum of its parts. Hence any given phenomenon can only be understood in terms of the wholeness out of which it comes.

2. Change. All of creation is engaged in a process of constant change. There are two general categories of change: development, or integration, and disintegration. Both are necessary and inseparably linked.

3. Process. The course of change generally follows observable patterns which occur in cycles or stages. There is a direction (an implied intentionality) to all change that leads to some outcome which can only be fully understood in relationship to the context within which the process is taking place.

4. All of creation may be understood in terms of two categories of existence: material reality and spiritual reality. these two categories of existence are functionally inseparable. Yet there are distinct laws and principles which govern each dimension.

5. Human beings exist in connection with all other aspects of creation.

6. Human beings are material and spiritual beings.

7. Human beings are in process of becoming (i.e. actualizing potentiality) from conception to eternity. This is true of individuals as well as human collectives such as the family and the community.

8. Human beings have the capacity to create further potentiality through the cumulative effects of learning and culture. Hence human potential may be regarded as infinite.

9. As human beings, we transcend the limitations of mere materiality by virture of our ability to direct the process of our own becoming.

10. The spiritual dimensions of human development may be understood in terms of four related capacities.

    First, the capacity to formulate and/or to respond to non-material realities such as dreams, visions, ideals, spiritual teachings, aims, purposes, and theories.

Second, the capacity to accept these realities as representations or manifestations of unknown human potential.

Third, the capacity to give these non-material realities symbolic expression (through art, mathematics or language).

Fourth, the capacity to use this symbolic expression to guide action that is aimed at translating potentiality into actuality.

11. Human spirituality is expressed and developed through the practice of life-preserving, life-enhancing values. (A value may be understood as a patterned use of human energy.) These values (we may also call them qualities or virtues) include honoring the Creator, honesty, love, wisdom, justice, courage, respect, courtesy and humility to name only a few. The realization of these values in human affairs is an indispensable component of human development.

12. The essence of human actualization is the process of coming to know and to love the ultimate unknowns underlying the ordering of the universe. This is an infinite process. It may be expressed by individuals as well as by human collectives.

The Contribution of Contemporary Research

We realize that philosophy merely provides a framework within which to build. While all Four Worlds Project activities are guided by these first principles, there has been an explosion of human research and development enterprises in recent years, many of which have something to contribute to a wholistic development process. They come from a wide variety of disciplines and may even seem unrelated at first glance.

Those listed in alphabetical order below are projects and developments that meet two criteria. First, they draw from many of the same first principles as does the Four Worlds Development Project. Second, they are areas of activity that are currently making a significant contribution to our understanding of how wholistic human development can be promoted. The list is by no means complete, but it does suggest the range of endeavors that must be drawn from to develop an adequate understanding of human growth. Our approach has been to search for the best developments from many sources without necessarily subscribing to any of the theories and models in their entirety.

The Anisa Model of Education

Developed over the past twenty years by the late Dr. Daniel Jordan and many associates, ANISA is an integrative scheme of thought about education and human development. Its aim is to provide a systematic approach to the integration of philosophy, theories of development, curriculum, pedagogy, administration and evaluation. Anisa curriculum tends to emphasize the process of education. The Four

Worlds Project is particularly indebted to Dr. Jordan and his colleagues for providing a wholistic framework that makes possible a coherent integration of research, innovations, discoveries and theories from a wide variety of sources.

Brain Theories

There are virtually hundreds of contributors in this burgeoning field of research. Three classes of theories about how the brain works have interesting implications for wholistic education. These are:

1. Triune brain theory which posits the notion that there are three distinct brains, one within the other, that correspond to three major stages of evolution.

2. Right brain, left brain theory which suggests that the two halves of the brain operate in different modes of thinking, one more linear and logical, the other more intuitive and global.

3. Holographic memory. The theory that the brain remembers much as a holograph produces an image, everywhere at once; that is, no specific cells or sections are linked on a one-to-one basis with specific memories.

Community Development Literature

This body of material describes the theories and the practice of community development work. It includes a vast repository of case studies that show how

communities from a wide variety of cultures have undertaken major change efforts on their own behalf.

The Developmental Approach to Oral and Written Language Acquisition

Drawing on the work of psycholinguists such as Slobin and Chomsky and educators working in cross cultural contexts, new approaches to the promotion of oral and written language acquisition have been developed. Contributors in this field include the pioneering work of Sylvia Ashton-Warner, Don Holdaway and Dr. Frank Smith.

Development Intervention Literature

This material describes what has been tried and what has worked in the field of change intervention to introduce innovations into communities from the outside.

Environmental Research

A growing body of literature deals with the effects of various types of artificial lighting on human health, on ways of purifying air of allergens that effect the health and therefore the learning capacities of some one-third of an average school population, and of the effects of colours on human behavior and health.

Human Needs Theory

A continuing on from the work of Abraham Maslow to develop an adequate theory of basic human needs.

The Human Potential Movement

A large body of knowledge, methods, strategies and techniques have been assembled under the banner of the human potential movement. All of them seek to free human beings from whatever internalized obstacles may exist and help them to recognize and actualize the potential they possess.

Some of these include gestalt therapy, reality therapy, primal therapy, rolfing, movement therapy, music therapy, EST, Silva Mind Control, and peer counselling. There are virtually hundreds of these methods and approaches, each with their own body of theory about human development.

We have been extremely careful to draw on only those methods and approaches that are consistent with the first principles (articulated in this paper above) and with the native traditional code of ethics which require a high degree of respect for the dignity and privacy of the individual. While picking and choosing among the many methods is necessary, we have realized that many communities will not be able to develop until individuals within the communities are able to free themselves from some of the hurt they have internalized.

This is because internalized oppression can block the normal intelligence and genuine openness of people, preventing them from working effectively with others, and thus making unity and co-operation difficult to achieve.

Learning Styles Research

This body of research is concerned with understanding the different styles of cognitive processing that human beings employ. It is found that in any given population there are individuals with a wide variety of approaches to learning. One classification focuses on visual, auditory or kinesthetic dominance (Bondler and Grinder 1979). Another focuses on the concrete and abstract manifestations of global and sequential processing (Gregoric 1983). Perhaps the most comprehensive work in terms of the development of instruments for determining learning style preference in children may be found in the ongoing work of Rita and Kenneth Dunn (Dunn and Dunn 1978). There is still considerable work to do in this vital field, especially in cross cultural education. It is an area that the Four Worlds project will pay particular attention to.

Liberation Theories

This is a body of literature that deals with how education may be used to assist people who have been subjected to an oppressive historical process which has left them unable to take charge of their own development.

Montessori Schools

Following upon the work of the world-renowned Italian educator Maria Montessori, Montessori schools are particularly skilled at manipulating learning environments to maximize child development. They also pay a great deal of attention to the relationship between physical, emotional and cognitive dimensions of human development.

Nutrition

The effects of nutrition on the overall health of the individual, on cognitive development in children, on the emotional well-being of people of all ages are areas of research and study that have a great deal to contribute to a wholistic approach to human development.

Optimalearning

Optimalearning expands on the pioneering work and 25 years of research of the world-renowned Bulgarian psychiatrist and educator, Georgi Lozanov, in the fields of suggestion and education. Ivan Barzakov, his model teacher, has developed optimalearning -- a system of teaching, learning, and performance, which greatly accelerates the learning process of all subject matters for all ages. This is accomplished:

1. through the simultaneous activation of various levels and parts of the brain, and

2. by completely integrating art stimuli (music, literature, visual arts, drama, imagery) with the content to be learned.

Equally important, optimalearning builds motivation, self-esteem, and growing creativity with self-expression in teachers and students alike.

Phenomenology

Developed out of the philosophy of Edward Husserl, Martin Heideger and Maurice Merleau-Ponty, phenomenology is a method of research that has been used with extraordinary results in trying to understand what the lived world (subjective experience) of children is like.

Research on Alcohol and Drug Abuse

This is a vast body of literature which deals with every aspect of the patterns of abuse, the effects of alcohol and drugs on human beings, treatment methods and prevention strategies.

Theories of Child Development

The work of Jean Piaget and his associates has attempted to trace the stage of the unfolding of cognitive and other capacities in children. As well as Piaget's work, the profound observations of Joseph Chilton Pierce in this vital area have greatly assisted thoughtful educators around the world.

Waldorf Schools

Founded upon the pioneering work of educator-philosopher Rudolph Steiner, Waldorf educators have gone far beyond main stream schools in cultivating the spiritual development of children. They have also developed a comprehensive approach to the use of content -- the "what" of education -- and have a highly developed focus on the arts in their programs. As well they have made great inroads into the field of teacher training.

Wholistic Health Literature

This material seeks to integrate a wide variety of health knowledge and to place the control of health into the hands of ordinary people by providing health information to the public.

Wholistic Youth Development Program

This project demonstrates the capacity of an educational program to provide the context for human transformation. Taking students who are considered hopeless by law enforcement agencies and educational institutions, Bob, Brad, and Galen Humphrey, founders of the program, ask students to be responsible for their own learning and to embark on a program of self-development focusing on three areas: body, mind and values. The program emphasizes physical fitness because it is seen to be essential to the development of health and self-esteem. As well there is a great deal of emphasis on the development of basic life values. This balance between three aspects of human nature: body, mind and values, provides a successful example of a curriculum that attempts to educate the whole person.

There is also a wide variety of research from many disciplines that does not fit neatly into the categories above, but which the Four Worlds Project is investigating. The above listing of areas of research and development is provided to show the scope of material that is being drawn upon in an effort to assist native communities to address the problem of alcohol and drug abuse in a wholistic manner.

The Four Worlds Curriculum

When we use the word "curriculum" we are referring to an interaction process that includes an educational plan, educators, parents, children and community. The development of curriculum includes the development of a comprehensive educational plan which describes generally what should be learned and how that learning might best be facilitated.

What we have thus far accomplished in the development of the Four Worlds comprehensive educational plan may be summarized as follows:

1. Framework: We have formulated the philosophical and developmental framework that will guide our teaching and learning activities.

2. Process: We have articulated in some detail that various processes of education that must be fostered in schools and in the community.

3. Content: We have prepared three specific curriculum pieces: one for elementary schools, one for high schools and one for adults. In each case the content focus is native culture. This work will continue. As well, we are prepared to assist any community who wishes our help to draft a comprehensive set of educational goals tailored specifically to that community's needs. These goals would then become a guiding light for a locally generated curriculum process.

4. Context: We have articulated the educational development processes that must take place in native communities to bring about a transformation of the context of people's lives. This process will catalyze and support a community development effort and will lead to the eventual elimination of alcohol and drug abuse.

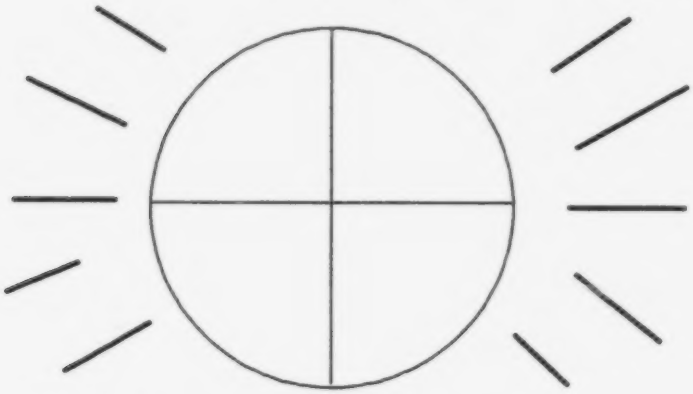
The plan, however, is only a starting place. It is a set of generalizations about development and the releasing of human potential. It must then be specifically tailored to each community (indeed each person) and integrated into the process of life in that community. This integration demands dialogue, and it will not happen at all unless a community development process is underway that facilitates conscious participation by community members, and particularly parents, in adapting the Four Worlds educational plan to their community's circumstances.

This process of community consultation, commitment and participation is as much a part of the Four Worlds Curriculum as is the educational plan.

This is because what we are seeking, in the long run, is a transformation of the context within which human beings live out their lives in that place. Such a process will penetrate the very core of community life. It will affect everyone and will leave no institution untouched. We begin with children and their families, but as the project develops, elders, community leaders, economic development enterprises, cultural events and many other dimensions of life in native communities will be drawn into the circle of activity.

The key to such a process is the sharing of a new, highly powerful, integrating VISION of human possibility. At first, people will consign such "idealism" to the children but experience has demonstrated[5] that more and more people are drawn into such a process as they participate in its creation. (See Figure 2).

A new vision of human possibility



A vision that is perpetually self-renewing as potentualities are actualized through a process of learning and development

Four Worlds Process helping to catalyze and integrate both streams

Learning for Community Development

- Community members
- Band Council or Community Council
- Economic, Social, Cultural and Health Development Personnel
- Community Adult Education

This circle represents the now already underway Community Development Process enhanced by learning inputs and co-ordinated for maximum effectiveness

THE FAMILY

Learning for Curriculum Development

Children
Parents
Elders
Teachers - Staff
Community Education Association

This circle represents the process transforming the School curriculum

The Family is the unifying principle and key to process

Figure 2

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Immediate Steps

Genuine human change takes time. It cannot be rushed any more than it is possible to rush the development of a child in the womb of its mother.

The processes we have articulated in general philosophical terms (outlined above) now need to be brought to life in real communities. What is now vision must become reality.

But most native communities are deeply troubled by a great number of harmful patterns such as alcohol and drug abuse. These negative forces must be interrupted and their influence subdued if a genuine human development process is to be initiated and sustained.

Because the Four Worlds Project is aimed at eliminating alcohol and drug abuse, it is essential that stop-gap measures be taken immediately to at least retard the rate of personal and social disintegration until the effects of the project begin to be felt in the communities.

Following are immediate steps that will be taken as a community begins the Four Worlds Project.

1. A wide variety of audio visual materials are being developed which address the question of native identity and native values. As well, a large resource bank has been assembled which has brought together in one place some of the best material (related to alcohol and drug abuse prevention)

now available in North America. These resources will be immediately available to the pilot communities.

2. The current alcohol and drug abue program in each community will be supported and given considerable assistance to increase its effectiveness through training workshops and a technical support network.

3. A series of community workshops has been prepared and will be offered to assist community members to learn new ways of looking at their own lives and to prepare them for participation in an on-going community development program. Out of this process, a core group of interested people will be formed to deepen community knowledge on issues related to the school and community development processes. The ultimate goal of this group will be to catalyze and guide the community development process from within the community.

4. A pre-parenting education program is being developed to reach young people about to become parents.

5. A pre-natal and infant stimulation program is being developed to work with children while still in the womb of their mother and in early childhood to ensure proper development. Great stress will be placed on mothers not drinking during pregnancy.

6. A communication system is being established to allow native communities to consult with rural development projects and research efforts across Canada, and even internationally.

All of these steps will be incorporated in the larger education process as it develops. They are vitally important components of a wholistic program, even though by themselves they are not yet enough.

The Plan: An Overview of the First Five Years

As a wholistic approach to alcohol and drug abuse prevention, the Four Worlds Project looks to the natural world for an organic model of growth. The growth of a tree can help us understand what we mean by organic growth because it clearly illustrates a principle common to all growing things, whether they are individual organisms or systems of inter-related organisms.

A tree always grows in two directions -- upward or outward into the air around it and downward or into the soil beneath it. No tree can live without a well-developed system of leaves and branches to provide the energy, through photosynthesis, for its life-sustaining processes, any more than it can survive without an intricate root system to supply it with nutrients. These two types of growth, outward and inward, occur simultaneously and each makes possible the other, although one type of growth may sometimes predominate because of environmental factors such as temperature and moisture.

The steady, healthy growth of the Four Worlds Project also requires both outward and inward movement. Outward growth involves an expansion of the project to new communities, a sharing of ideas and resources developed with other agencies and the public in general, and the steady production of curricular materials aimed at alcohol and drug abuse prevention.

Not only must the project as a whole constantly expand if it is to remain viable, but the pilot projects in the participating communities must also grow outward if they are to remain useful agents for human transformation and community development. It is a key principle in native culture that everything in the universe is related to everything else. Nothing can grow all by itself. Everything is constantly involved in a give-and-take relationship with its environment, the context in which it lives. It is part of the society around it and is very much affected by events in that society. To keep from becoming ingrown and falling prey to the destructive forces of factionalism and power struggles, a community must seek to serve others. It is for this reason that we will be working towards developing each pilot community into a training centre for other native people.

Inward growth, or consolidation, must also be a priority of the Four Worlds Project. This type of growth will ensure that the outer growth has firm roots in the real life world of the communities involved. It is tempting for funding agencies and the programs which are the recipients of their aid to focus on tangible, visible products, such as curriculum materials and administrative structures, to the exclusion of the developmental processes that change attitudes and transform whole communities. Outer growth is often easier to quantify and evaluate and thus justify a project's worth. But inward growth ensures that those attitudes and values which promote health will be internalized.

An example of consolidation within the pilot communities will be the ever-widening circle of influence the project achieves. The first to be influenced will be the school children through contact with curriculum materials aimed at the prevention of alcohol and drug abuse. Starting with the school children is strategic because

native communities are already in agreement on the need for better education in the schools and their hope that the next generation will escape the many destructive patterns the parents are caught in.

Next, through the infant stimulation and parenting skills program, the youth and young parents will be influenced. Gradually, as the program begins to affect the economic and social life of all community members, the circle will encompass the community as a whole.

Another avenue for consolidation within the community will be the decision-making process. As the band councils and local education committees or school boards stuggle with the process of needs assessment, planning, implementation and evaluation, they will grow in their understanding of the problem and their commitment to its solution. Since the emphasis of the Four Worlds Project is always to use participatory research in all phases of the project's development in a community, many community members will be drawn into the developmental process described above.

Our plan for the growth of the Four Worlds Project therefore emphasizes the process of developing viable expressions of its basic philosophy and principles in each of the participating communities as much as it does selecting the pilot communities and developing curricular material for their use. The extension of these principles into the personal, family and community life on a social economic, cultural and spiritual level will not occur automatically with the introduction of ideas and resources. Rather, a developmental process which engages the volition of the participants is essential for any real change to take place.

What follows is an outline of the basic objectives of the Four Worlds Project over the first five years of its work. An attempt has been made to provide for continual expansion of the project to involve more communities and to provide them with an ever-growing bank of resources while at the same time ensuring that it remains faithful to its commitment to the developmental process which promotes individual and societal health.

No attempt has been made at this time to provide a specific time-line for the pilot projects in the communities. These will be worked out in consultation with the communities involved. The Alexander Band Project, the evaluation of the education system at Alexis, the lessons learned by the many other native communities in Canada which have assumed control over their educational systems, and international projects such as the Sarvodaya Self-Help Movement in Sri Lanka will provide a rich resource of experience for us to draw on.

The first two years of the project involve the introduction of several measures designed to have immediate impact on the alcohol and drug abuse problem while the more long-term community development process is taking roots in the pilot communities. Some of these measures are the resource bank, the adaptation and development of curricular materials which are aimed at prevention and which can be used immediately, and the introduction of an infant stimulation and parenting skills program in each community.

The first year can be divided roughly into two equal portions, the first half focusing on the consolidation of a basic philosophical stance, the preparation of materials, and the setting of the criteria for pilot projects. The second half sees the

implementation of the philosophical principles and curriculum materials in selected pilot projects and the development of suitable evaluation procedures to test the project's contribution to the elimination of alcohol and drug abuse in native communities. An on-going effort will be made throughout the entire first year to educate as many native communities as possible about the project and to benefit from their view on its usefulness.

What follows is a year-by-year listening of the basic objectives of the Four Worlds Project during its first five years:

Year I

- develop Kindergarten to Grade 12 curriculum materials aimed at preventing alcohol and drug abuse by identifying and promoting native ideals expressed in the legends, traditions and ceremonies of the people.

- develop curriculum material aimed at teaching family life skills which will help alleviate the effects of alcohol and drug abuse in native homes and prevent their future abuse.

- to identify the criteria necessary for successful pilot projects across Canada and select five for intensive development.

- train teachers, community members, and community health workers in the use of the resources which have been developed and adapted for their use by the project.

- begin to develop evaluation techniques to measure the effectiveness of alcohol and drug abuse curriculum.

- co-ordinate efforts with, and offer resources to, other agencies involved in alcohol and drug abuse prevention, treatment and research.

- hold community education workshops aimed at informing native communities about the work of the Four Worlds Project and enlisting their input.

Year II

- working with the five pilot projects, develop a working model of the Four Worlds Development Project in each community.

- in co-operation with the communities, help select and train a community education co-ordinator for each community.

- continue to develop and pilot curriculum materials.

- continue to hold community education workshops.

- continue to develop and test monitoring and evaluation instruments.

- develop and field test teacher training workshops in the use of Four Worlds curriculum materials.

- encourage and conduct research in the fields of education, health, community development, alcohol and drug abuse and native culture.

- publicize and promote the work of the Four Worlds Development Project.

- introduce infant stimulation programs and parenting skills workshops in pilot communities.

- work with the existing alcohol programs in the communities to help maximize their effectiveness.

- provide a communication system that will link pilot projects with an information and suport network which capitalizes on the most up-to-date innovation in education, community development and alcohol and drug abuse prevention and treatment.

- offer a youth training program which will provide both a model and the skills necessary to develop a healthy life style free from alcohol and drug abuse.

Year III

- increase the number of pilot projects from five to seven.

- expand the scope of the projects to cover many aspects of community life by working with existing services and agencies and developing new programs where necessary.

- develop and implement training programs for teachers, community education co-ordinators, community health workers, school boards, etc.

- continue to develop and pilot curriculum materials.

- continue to develop and test evaluation and monitoring instruments.

- encourage and conduct research in the fields of education, health, community development, alcohol and drug abuse, and native culture.

- publicize and promote the work of the Four Worlds Development Project.

Year IV

- increase the number of pilot projects from seven to ten.

- develop the original five pilot projects into training centers for native people from other communities.

- continue to develop and implement training programs for teachers, community education co-ordinators, school boards, community health workers, etc.

- continue to develop and pilot curriculum materials.

- continue to develop and test monitoring and evaluation instruments.

- secure recognition for the project as an independent institute affiliated with the University of Lethbridge.

- encourage and conduct research in the fields of education, health, community development, alcohol and drug abuse and native culture.

- publicize and promote the work of the Four Worlds Development Project.

- begin setting new goals for the Four Worlds Development Project for the next phase of its development.

Year V

- consolidate and continue the development of the pilot projects.

- conduct extensive evaluation of every aspect of the project's work including the Four Worlds curriculum materials; teacher training; linkages between the school and elders, families, alcohol projects, band councils, other government agencies (health, social services, police, public works, planning, economic development, and cultural development), and religious and spiritual leaders and organization.

- facilitate participatory self-evaluation in the ten pilot projects leading to the establishment of new goals and directions for each one.

- finalize new goals and make plans for the next phase of the Four Worlds Development Project.

Budget

A project such as the one described in this paper will require long-term financial commitment from a number of sources if it is to be given the opportunity to develop its full potential to help eradicate alcohol and drug abuse in native communities. While we will be asking NNADAP to continue to contribute core funding to the project, its contribution will represent a constantly decreasing percent of the total budget in the years to come. The local communities will be asked to assume an increasing share of the costs as the pilot projects develop in their jurisdiction. We are confident, as well, that funding can successfully be sought from other government and private sources and we are taking steps to secure such funding. A graphic representation of our budget development over the first five years of the project, showing NNADAP's portion remaining fairly constant, with allowance made for inflation, is shown below. (see Figure 3)

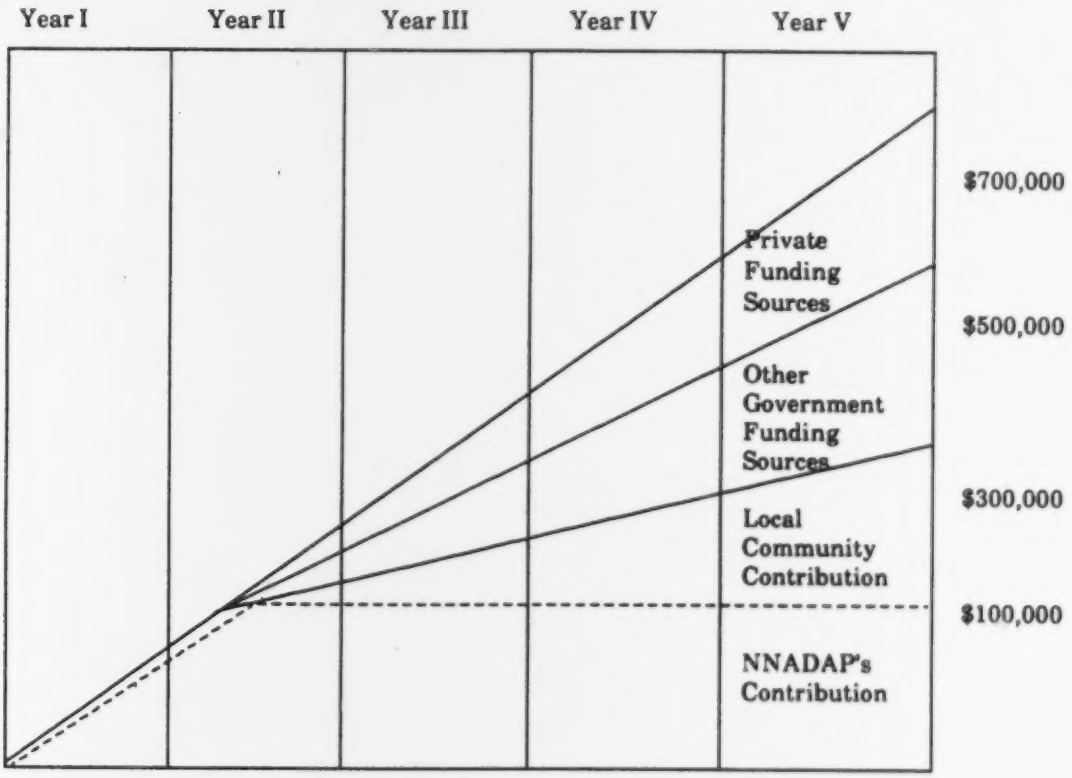
Year I
Year II
Year III
Year IV
Year V
$700,000
Private Funding Sources
$500,000
Other Government Funding Sources
$300,000
Local Community Contribution
$100,000
NNADAP's Contribution

Figure 3

AN INVITATION TO NATIVE COMMUNITIES

In this Overview we described a mechanism that would enable native communities to take active control of their own human development processes.

We described how the health and well-being of individual community members are directly connected to the strength and integrity of families. We explained how the unity and health of families is linked to the political and economic affairs of the community. We showed how the material wealth or poverty in a community is directly related to its spiritual wealth or poverty.

We also shared how human learning is a life-long activity. In fact, we spoke about a "Great Learning Enterprise" through which people in communities could learn how to re-create themselves and their communities; a learning enterprise that would make it possible for native communities to eliminate alcohol and drug abuse, and to work together to build a strong and vigorous community.

The native elders, spiritual leaders and professionals who gathered in Lethbridge a year ago to consider native alcohol and drug abuse were very confident that the problem can be overcome. Their guidance instructed us to look to the root causes of the problem which, they said, are found in the basic relationships that we, as human beings, have with the universe and with each other.

They also told us to begin with the children and the young people. This we have done, and we are confident that we have found a way to work successfully to re-

constitute education in native communities so that it truly serves the needs of developing human beings.

Our Overview outlines a plan to set up five pilot programs across the country during the next year.

We are writing to invite you to consider whether or not your community is ready to begin a community transformation process as described in our Overview paper.

If, after consultation with your elders, leaders, and community members, you feel that your community could become one of the five pilot communities, we invite you to send us a letter of intent. This letter will enable us to begin an in-depth consultation process with you that will help us, and you, to decide if The Four Worlds Development Project can be of meaningful assistance to your community at this time.

What is our part? What is your part?

1. Our Part

The Four Worlds Development Project is not a profit-making consulting firm. It is a service-oriented project dedicated to providing meaningful technical assistance to developing native communities. The Four Worlds Development Project is attached to the Faculty of Education at The University of Lethbridge. Its core activities are funded by NNADAP, a branch of National Health and Welfare Canada.

The Four Worlds Development Project has a core staff plus a very limited budget for additional consulting services, for travel and for administration.

We are not a granting institution. Regretfully, we do not have money to fund proposals.

What we do have is the guidance of elders, along with the benefit of the best understanding modern science has to offer about human development and how best to promote it.

We are prepared to work in partnership with native communities. These communities should be united internally in their resolve to maximize the development of human potential: to transform themselves and their communities if we, together, are to have success.

Our part will be to assist you. Because human development can only happen in native communities if the community itself has complete control of the process, we will in no way attempt to direct you. Our role will be supportive. We must and will take our direction from you.

2. Your Part

a. You will need the support of your elders, the Band Council/Community Council, the Education Committee/School Board and community members.

The foundation of any collective development enterprise is unity. Establishing this unity of purpose between the many important components of your community is the most important first step that needs to be taken.

b. We all must be willing to examine the pattern of our own lives, and must have the courage to begin a change process in ourselves where change is needed. The staff members of the Four Worlds Development Project are all personally committed to this same process.

c. The community must be prepared to share in the cost of the community transformation process. This may include the cost for:

   i. the re-constitution of the school system;

   ii. the establishment of new programs as the community decides they are needed;

   iii. consultation monies to pay for technical help as the need arises.

Old monies can be re-directed. As well, pilot communities may be eligible to apply directly to NNADAP, other government agencies and private foundations for support and assistance. We are prepared to assist you in the process of securing needed funding.

If your community is not prepared to submit a letter of intent at this time, and needs more information or assistance in its consultation process in order to make a

decision for the future, we invite you to call upon us. After we have established our working relationship with the first five pilot communities, we are prepared to conduct community workshops to assist you in deciding whether or not you could develop a fruitful working partnership with The Four Worlds Development Project as it unfolds in the future. Because of our limitations in funding, we would ask for your assistance to cover our travel costs.

As always, may the Great Spirit bless and guide all our steps in an ever greater vision of truth, beauty, love and understanding.

An Open Invitation to Make Suggestions, Criticism and to Foster Collaboration

Knowing that the universe is constantly changing, we are excitedly waiting to hear of new innovations and ideas in the field of human development. We invite you to join us in this "great learning enterprise" that we have undertaken in partnership with native communities.

No matter who you are, we welcome your criticisms, your suggestions, your ideas, and your on-going collaboration. We do not believe that we have found "the answer".

On the contrary, we know that we cannot continue to develop a truly comprehensive approach to human development unless we are engaged in earnest and open-minded dialogue with any individual or group who feel that they can contribute to our mutual understanding of the process.

Consider this our personal invitations to you to write, call or visit us and to become co-collaborators in this most exciting of ventures.

[1]This figure represents our best estimate based on the annual budgets of all national and provincial alcohol and drug abuse programs that cater to a primarily native clientele, and 70% of the cost of all native health programs include hospital and extended care facilities. This is because hospital records show that between 60 - 80% of all hospitalization and deaths of native people are alcohol related. As well, it

includes social welfare figures for agency costs related to family breakdown and child care where the cases are related to alcohol abuse, and Department of Justice figures for alcohol-related crime intervention, prevention and detention. It also includes estimates of costs for special services in education ranging from diagnosis to remedial teaching in native communities.

[2]The Globe and Mail, Toronto, Ontario, February 17, 1983, p. 12.

[3]Joseph Couture, "Native Training and Political Change", in Ted Jackson and Bud Hall (eds.), Popular Analysis. Popular Action: Canadian Readings in Adult Learning for Political Change, International Council for Adult Education, Toronto, 1979, P. 23.

[4]If our distillation of the first principles appears somewhat reductionistic it is only because great universal concepts such as these cannot be truly understood except in their application. Authentic application itself is an interpretive process that involves interactive action and reflection by the human beings attempting to apply the principle. This dialogue must take into account the lived world of the subjects of the process, the tradition or principle itself and the unique situation in which the principle is to be applied. For a thoughtful discussion of this issue see Hans-Georg Gadamer, Truth and Method, New York, Seabury Press, 1975, pp. 250-275.

[5]The best example of this internationally is the Sarvodaya Self-Help Movement in Sri-Lanka. For a lucid discussion of this highly successful project involving some 4,000 villages, which bases its activities on a powerful integrating vision,

see Joanna Macy, Dharma and Development, Kumarian Press, West Hartford, Connecticut 06119, U.S.A., 1983. An example of a successful project closer to home is the Alexander Indian Band School located near Morinville Alberta, with which the Four Worlds Project is closely associated.